THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

TAMRAPARNI.

By K. S. Ramaswami Sastri, B.A., B.L.

O Tamraparni fair! Thy maiden grace
Doth shine upon my gladdened eyes from far
Like Kanthimathi's sweet compassion's star
Upon the world's adoring grateful gaze.
Thy cool sweet touch and soft caressing ways
Do quench my passion's ceaseless inner war
With gentle peace and brightly doth unbar
The inner gate whence come Love's Heavenly ays.

At Banatheertham like an arrow swift
Let loose from God's bright bow of Love divine
You come and at the Kalyan waterfall
Thy waters leap auspicious to uplift
Man's sinful race which doth in joy resign
At Papanasam sweet its sinful brawl.

The Hindu Message

THURSDAY EVENING 31, OCT., 1918.

The "Madras Mail" on Indian Reform—I.

The Anglo-Indian mind continues to be intensely agitated over the question of Indian reform. The community has long wielded power in India, so long, indeed that it was led to regard itself as "*Heaven-born.*" Hence, the dawn of a new era in India in which the power is to pass, however slowly, to the people of India is most unwelcome to it. This fact is well brought out in a long leading article of two columns in the "Madras Mail" of the 12th Oct. in which the question of "Reform and the future" is discussed with a bitterness of prejudice and disregard of truth which, while it is without precedent even in the journalistic annals of this Community, shows clearly that the present situation is one which is by no means welcome to it and which it can only attempt to avert by frantic and fanatic endeavours to misrepresent it in such a way as to misguide all sections of its clientele here and in England. This very circumstance is one of hopeful augury for the cause which it is attempting to discredit and overthrow, and is a sign to reformers in India to persevere in their cause and to redouble their efforts till it is won. At the same time, we think it worth our while to expose the absurdities and misrepresentations with which the effusion teems from start to finish, with a view to make Indians realise that we have to deal with enemies who are so venomously opposed to their progress that they will not stick at anything which will help their own cause. Our contemporary divides what he has to say under *three* heads, and we will also follow the same division in our reply.

I "From the Known to the Unknown." According to our Anglo-Indian contemporary, the Known is "British rule," and the Unknown is "what has been called self-rule," and he deprecates the passage from the Known to the Unknown, on the ground that a certain Memorandum of the South Indian Liberal Federation "recently presented to the Madras Government" says that the choice of the "people of India" would "fall unhesitatingly on the former." Our contemporary has the shameless audacity to accept the claim of this *unknown* association to speak on behalf of "the people of India." This association evidently represents a few individuals—a *very small fraction*, at best, of the Non-Brahmans of South India. Some of the most important sections of that Community have frequently repudiated the sayings and doings of this association or "federation," so-called, which after all is only kept going by the efforts of a very few individuals. In other Presidencies, the divisions which have been noisily proclaimed here and encouraged from purely selfish aims by the Anglo-Indian Community are absolutely non-existent. There is practical unanimity on the question of reform. Even the "Moderates," so-called, are agreed that the principle of division into "reserved" and "transferred" subjects must be applied to the Government of India, and not simply to the Provincial Governments. There

are only minor differences of opinion between the Nationalists who recently assembled and spoke out in the special Congress, and those who kept aloof out of the fear that the reforms promised in the Montagu-Chelmsford Report would be withheld, if we expressed our disapproval of them and asked for more concessions. It is absurd, therefore,—if not also foolish and false—on the part of any association in South India to speak on behalf of "the people of India" at large. But, even here, the largest and most important castes of the non-Brahmins have repudiated the principles and claims of the South Indian Liberal Federation. We have no doubt that, when the two Committees now appointed by the Government to inquire and report on the question of the franchise &c., get to work, the pretensions of this wonderful association will be unmasked and its claim to speak on behalf of "the people of India" will be repudiated.

Our contemporary's next point in this connection is that the proposals of reform now made, or those improved ones asked for by Indian opinion as represented by the Congress, are "revolutionary both in intention and effect." But the Cabinet and Parliament of Great Britain have conceded to India its claim for "responsible government." and early steps have to be taken towards satisfying the present claims which the illustrious statesmen who have compiled the Reform Report have investigated on the spot and found acceptable at least to a fairly large extent. To the Anglo-Indian mind, any change which will displace, to however small an extent, that community from its present positions of influence and affluence is "revolutionary." But it ought to know that this position is altogether untenable. Of course, our contemporary hopes to frustrate the cause of reform through the medium of "the reserves of opposition that have been brought up,"—the South Indian Liberal Eederation, and others set up in order to thwart or arrest the advancing tide and force of Indian public opinion. But that hope is a forlorn hope, and it has already got discredited.

Our contemporary speaks in the most disingenuous manner when it quotes with seeming approval the opinion of its *proteges* of the South Indian Liberal Federation that, under the reform scheme to be introduced, the power will pass into the hands of the so-called "Brahmin oligarchy," or that "the Brahminical doctrines of Varnasrama Dharma" will form the basis of the Indian administration of the future. In the *first* place, it is easy to prove that the Brahmins have *never* been an organised community. *Secondly* the principles of Dharma for which they once stood are now replaced by British principles and methods of government, and nobody has ever proposed or claimed that they should be enforced by the state in India. The Hindus form only a part of the Indian people today. There are seventy millions of Mohammedans in the land, and the "protestant" sects of India are daily increasing in number and importance. Even the orthodox Hindus cannot be shown to desire that they want to introduce their ancient system of polity into Modern India and so our Anglo-Indian contemporary and his *proteges* are only tilting at wind-mills. Moreover, the elective system, so far as it has been introduced in local government,

shows that there is nothing at all like a Brahmin monopoly of seats on the various rural and municipal boards now exercising their limited powers in various localities. The Brahmins form a small minority of the Indian people. In this Presidency, in particular, they form an infinitesimal fraction of the population. Moreover, even in public offices, their numbers have largely dwindled down at the present day, and their influence and prestige in public estimation and public life have become inconsiderable or even infinitesimal. When the elective system is introduced under the reform scheme, Brahmin voters will be very few. And, if the principle of communal representation is accepted, they can have only their own allotted number of representatives, and so all fear of the power in the land passing into their hands will be absolutely ungrounded. This bogey of a "Brahmin oligarchy" is the interested creation of the mind of the Anglo-Indian exploiter who wishes to keep India bound hand and foot and enslaved to serve his earth-hunger in India.

How disingenuous the Anglo-Indian mind can be when dealing with the question of reform is clear from the statement made in the article we are reviewing that the Montagu-Chelmsford scheme "emphasises distinctions of caste and creed." That scheme is opposed to communal representation, and therefore is not in favour of the recognition of caste or creed as a determining factor in any scheme of Indian representation. The authors of the Report say at p. 148:—"Indian lovers of their country would be the first to admit that India generally has not yet acquired the citizen spirit, and if we are really to lead her to self-government we must do all that we possibly can to call it forth in her people. Division by creeds and classes means the creation of political camps organised against each other, and teaches men to think as partisans and not as citizens; and it is difficult to see how the change from the system to national representation is ever to occur. The British Government is often accused as dividing men in order to govern them. But, if it unnecessarily divides them at the very moment when it professes to start them on the road to governing themselves it will find it difficult to meet the charge of being hypocritical or short-sighted." We have quoted this long extract to show that our Anglo-Indian contemporary acts in a manner which is most reprehensible and insincere when he says that the scheme of reform outlined in their report by Mr. Montagu and Lord Chelmsford "emphasises distinctions of caste and creed." For more than a generation past—especially since the commencement of the working of the National Congress on a broad and cosmopolitan basis of Indian Nationality, all sections of the Indian people have ceased to emphasize distinctions of caste or creed in all public matters. At such a time, it is extremely cruel and selfish on the part of the Anglo-Indian community and one unworthy of their boasted superiority in culture to encourage the recrudescence of sectional and communal selfishness among certain foolish Indians simply out of a desire to frustrate the reform scheme and to advance their own interests as commercial exploiters and seekers of the loaves and fishes of public office in India. We have no doubt that the attempt to fan the dying embers of caste or creed

fanaticism will fail, and that the essential unity and solidarity underlying the ancient Hindu social organisation will unfailingly assert itself in the efforts now being made to found an Indian nation which will soon obtain for itself the respect and recognition of the sister-communities of the Empire.

Nairism.

Nairism is doomed, if it is not already dead. Dr. Nair himself is alive, but he leads a forlorn cause. Dr. Nair is at the headquarters of the Empire, but he has leagued himself with the discredited gang of Sydenhamites. The debate in the House of Commons showed the strength of the support which the cause of freedom for India is receiving in every quarter which counts within the United Kingdom. In the Lords, too, where the forces of obscurantism usually gather for their last stand, there were many who raised their voices on behalf of the liberation of India from the oppressive yoke of bureaucratic ascendancy. No doubt Lord Curzon, who is a member of the War Cabinet, said that the Cabinet "had not yet received the information to enable them to make up their minds,"—and he enumerated four sources of such information, *viz.*, the local governments in India, the Government of India, "important sections of the religious communities in India," and, lastly, important associations in Great Britain itself. We know what the Government of India itself will say, for Lord Chelmsford, one of the authors of the Reform Report is at its head. As for the local governments, the Viceroy and the Secretary of State had held a Conference of all the Indian local satraps before drawing up their Report. No religious communities in India had any interest in separating themselves from the hopes and aspirations of the people and their leaders assembled in the National Congress. In every country in the world the priests have generally moved with the people, and there is every reason to anticipate that the heads of all Indian religious communities will move forward with the aspirations of the secular leaders. The Indo-British Association will, of course, attempt to block the way, but its leader is Lord Sydenham who, during the five years he stayed in India, was kept blindfolded by the bureaucratic members of his Executive Council and so never knew the real India which counts in the work-day world. Otherwise, he would not have referred to "the working classes of India, who represented the majority of the people of India" as opponents of Indian reform. The working-classes have suffered most from the bureaucratic rule of the past, for the unemployed and under-employed daily increase in India. The blows that fall on them come, they know not whence. At least that was the case hitherto. But times are changing. The vernacular press and platform have both for several years been active and recently a Labour organisation has been begun. Lord Sydenham can get no help from this quarter. Lord Sydenham, also, mentions the Sedition Report of the Rowlatt Committee. But we feel certain that it will only strengthen the cause of India's freedom. For what sedition exists in India is the work of misguided youths, few in number and not led by any Indian of

any importance or influence, and is confined to a very small part of one province only in India. Indian anarchism. whether it attacks person or property, is really no movement worth notice, and it is already dying. It has absolutely no political significance, and it is absolutely unsuited to the genius of the Indian people and their noble traditions of spirituality and the solidarity of the human race. The Hindu doctrines of Karma and Re-incarnation link the entire human race and even the universe of life together into an organic whole. The anarchist idea, if at all it exists anywhere in India, must have been imported from abroad, and is already dying out. For the influence of the Congress organisation is spreading everywhere, and the Congress is sworn to achieve its aims by purely constitutional agitation and is led by men of culture, character, and lofty disinterested patriotism who will command respect wherever their aims and methods are known. If Lord Sydenham and his minute and unconsidered following can be of no account, then Lord Curzon can really give little help or none to Dr. Nair. Moreover, Lord Curzon expressly stated in his speech in the Lords that the Cabinet of which he was a Member had sanctioned the appointment of two Committees to deal with the question of the electorate and the franchise in India. The *principle of reform* may be said to be fairly accepted everywhere, and any controversy or conflict will only gather round points of detail. Even the special Congress session dealt only with what we consider to be matters of detail,—the only exception being the demand for the extension to the Government of India of the principles of the division into reserved and transferred subjects. The only question, then, for which Dr. Nair is staying in England—apart, of course, from his health for which we, at least, can cheerfully express our best wishes —is that of communal representation. That, too, is a question of detail which will have to be dealt with by the Committee that has been formed or is forming and will soon begin its work in India. It was a stroke of skilful political fencing on the part of Mr. Montagu and the Viceroy to have decided—and also induced the Cabinet to decide—to have this question fought out in India before a competent Committee, instead of taking it before the supreme tribunal of the British Parliament which ought to be called on to calmly consider and decide after full discussion what reform will satisfy the eager desire for self-determination and self-expression which prevails among Indians all over the land.

We have very little sympathy for the view that it is the British electors who chiefly count in the final decision of the reform question in India. It is no longer the United Kingdom, but the Empire at large that must decide the questions affecting the Empire. The United Kingdom must still for a long time continue the chief source of inspiration and influence in determining Imperial policy, but it cannot act without obtaining the counsel and consent of the rest of the Empire. Already, the Empire Cabinet is playing a considerable part in matters of Imperial concern. That part is bound to grow as time passes, and then the public opinion of each dominion, state, or country within the empire will have to be reckoned in deciding matters

of local importance at least. Even in the present question of reform, India's united voice and demand in any particular detail will surely obtain the recognition and hearing to which it is entitled ; and if India is united, as it is not, in regard to the present scheme or any other as a whole, we are certain that such a united demand will be conceded. Hence, Indian leaders must organise public opinion in India as their most important and urgent duty, and only attach a less amount of value to agitation in England. Dr. Nair's continued stay in England seems to disturb some minds a good deal here. But we are told that, at the wonderful gathering of Members of Parliament about which Reuter wired to India, *only fifteen* were present. Moreover, he is, we are informed, to return to India soon. The question of communal representation about which alone he seems to have concerned himself will as we have said, be decided here in India, and not in the platforms of the United Kingdom. Hence, we have no hesitation in holding that Nairism is dead, so far at least as the reform scheme goes. Nairism can only thrive on disunion, class hatred, and national self-abasement. Flunkeyism, whether in the individual or the community, smacks of the nether world where Satan's fallen hosts thrive and hatch conspiracies and rebellions against Heaven's gracious and merciful dispensations. We are privileged to witness the promise or dawn of a new epoch of freedom and peace in the world, and Nairism must die in dishonour and disgrace before the advance of the effulgence of divine justice and righteousness through the coming triumph of the nations of the world which are fighting strenuously to overthrow the enemies of the British Empire and all the principles and ideals which are upheld by the modern Congregation of Satan in Europe and Western Asia.

Notes and Comments.

A writer in the August number of the *Fortnightly Review* puts in a strong plea for education of a practical kind. The article is signed "Fabricius," and will well pay perusal. The education given must be such as to teach the young "to think correctly and, before all, to work conscientiously, and to love work." "The greatest economic success has fallen not to the nations which are naturally most gifted for trade but to the perhaps less gifted, but best educated nations." "Natural ability alone is becoming of secondary importance in a world of highly-trained specialists." Even men naturally well-endowed can only attain to perfection in their callings by long-continued training; and in almost all cases the *training* continues all through life, though education may have been finished early enough in their career. "Fabricius" further points out that not only are schools required to train the young, but also "other agencies which instruct and lead the grown-up people in after years." "Only a well-informed and well-educated nation could be happy, prosperous, and free." Of all the nations, the Americans have promoted higher education in all the scientific and practical courses of branches of knowledge with the highest enthusiasm and energy. It is no wonder that, on the day when they entered the war, Germany's fate was decided once for all. In fact even when England declared war against Germany, the fate of the latter may be said to have been settled. England and America are the most and best educated among the nations. India must follow their example. The late Mr. Gokhale pinned his faith on free, universal, and compulsory education as the greatest of India's needs. Since he left us, there has been none to agitate for the cause with

the same ability, tact, energy and persistence.

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Sir Oliver Lodge recently said :—"My private conviction is that in an ideal University course the first degree would be a general B.A., including the elements of natural science among its subjects, and that specialisation should not begin till after the B.A., stage of general education has been reached. Then graduates might begin to branch off to B.Sc. or M.B. or B. Litt. Such a scheme has not been thought feasible at present, but something of the kind I believe will come." *All* our graduates here should be taught the elements of natural science. It is a pity that, in this Presidency, specialisation begins too early, and is continued throughout the student's career at College. Perhaps this is the reason why in this Presidency students rarely or never make a mark in their so-called special studies. A change is very desirable, and let us hope that wise counsels will prevail. "Specialisation should not begin too soon."

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Sir Oliver Lodge says, referring to the three R s, :—"Before even the reading and writing of the mother-tongue comes the speaking of it; and I believe that adequate attention is seldom given to this immensely important art. I do not mean the art of oratory, I mean the simple faculty of being able to express our thoughts." If this is true of a country like England, how much more so is it of South India. Here very few educated men can express themselves lucidly and clearly in their mother-tongue. Most of them cannot write their letters in Tamil for want of power to express their thoughts. They prefer to carry on their correspondence in English. This is the case even in regard to correspondence between the members of the family. Most of our graduates fail miserably when even speaking familiarly to friends in Tamil. They cannot complete a single sentence without the free commingling of English words. The result is a jargon of which they must be truly ashamed. We may mention once a strange incident in our experience. We were once walking with a great and renowned Tamil Pandit, and on our way we met a modern young gentleman who, we believe, was an old pupil of the latter. The young man knew well that the Pandit had no acquaintance with the English language, and yet he began to talk English to the Pandit. The moment our educated men open their mouths, English words come out almost involuntarily and thoughtlessly.

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It has been said of the England of the pre-War period:—"On all sides there was an increasing materialism—an absorption in the good things of life, without any correspondence of national and civic duty." Unless every individual of the community feels that he has to serve the state, it is impossible that a modern nationality can maintain itself against others. In India, at least one-half of the population is unable to find the bare elements of subsistence or is just able to do so. Moreover, the number of people who rarely engage in any kind of useful activity is some thing too horrible to think of. Unless they are interested in public life and the needs of their country, they will pass through life without doing anything useful to themselves or to others. India is, indeed, the land of spirituality. But even here there has been an unmentionable decline. On every side, we find ourselves manacled and unable to move. Unless a great industrial revival is accomplished, this people must necessarily sink still lower in the abyss than even now. The elements of science and some one practical art or handicraft must be taught to every Indian, before there can be a national revival even of moderate dimensions. The educational system must be rapidly changed to suit these elementary needs, at least.

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Very few people realise how much mischief travellers and explorers do by their accounts of what they see during their travels and explorations. These accounts suggest schemes and policies to statesmen, and merchants, and philanthropists, and in the end bring about conflicts and aggressions. It is in this way that the old-world quiet

of Asia has been disturbed by, and the partition of Africa and America has been effected among, the aggressive and turbulent peoples of the temperate zone. The peoples of Asia have been the greatest sufferers. For, they live and endure only to be exploited and governed, while the original inhabitants of Africa and America are unable to maintain themselves against European "penetration" or conquest and colonisation, and soon disappear out of the land which was once their own. Asiatics only survive like birds left slowly to die when robbed of their beautiful plumage. Theirs is the tragic fate and drama of living on and *knowing* what should be done to regain their status of prosperity without being able to *do* it. When once their resources and organisation have passed into other's hands, it is difficult—and humanly impossible—to recover them.

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All the present war troubles of Europe and the rest of the world are due to the fact that the brutal Huns, finding no openings for colonial, mercantile, and philanthropic aggression in Africa or America, resolved to extend their disintered powers of peaceful and forceful penetrations to Europe itself--to the Balkan region and the Ottoman-ruled south-eastern corner of Europe together with Asia Minor which was also subject to Ottoman rule. More than 70 years ago Roscher, the economist made the suggestion that, whenever the Turkish Sultan's inheritance were divided among the European states and nations Germany should secure Asia Minor for her share. In 1886, also, Sprenger, the Orientalist, pointed that Asiatic Turkey "offered the most magnificent field for colonisation," and that if Germany seized this domain before the Cossacks lay hold on it she will have secured the best share in the partition of the earth." The Balkan region lay on the path, and must, therefore be seized. Bismarck used to say that "the whole of the Balkans was not worth the bones of a single Pomeranian grenadier." But his successors had their earth-hunger to satisfy. When once their avarice was roused by the suggestions of German economists and travellers and Orientalists, they began to make the military preparations for gaining their territorial aims. The result is that millions of lives--not only Pomeranian and German, but French, Russian, British, Balkan, and Turk--have been sacrificed. Germany's adventure has proved a failure. But what a supreme glory and gain would it have proved to Germany, if it had succeeded. This thought led to the war.

Olla Podrida.

The grim Russian humorists—I cannot bring myself to call them patriots or statesmen—have resolved to despatch Grand Duke Nicholas to keep company with his Royal master. They are outdoing even themselves. But we should not criticise civilised Europe.

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Just look at the G. N. Barnes's meeting at Glasgow. He was met by a wonderful combination of cheers, booing, and hissing. But that is the great feature of that wonderful birth of the twentieth century—the democratic audience. We must be proud of it and so we are. A group of discharged soldiers rushed the platform and then there was a roar of voices and nothing more.

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At about the same time there was the meeting at Plumstead Common addressed by Mr. Ramsay Macdonald. Here is an accurate description of it as found in the dailies of the last week. "A great many arguments took place, many of which ended in blows. There were dozens of animated groups of persons on the common and these would now and again come into contact and eventually to blows." What a beautiful and accurate phrase that sums up our vaunted modern life: "Come into contact and eventually to blows." Free speech, indeed!

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In India the Theosophical lodges are banishing untouchability by votes. We dont want any slum work, educative and sanitary work, religious work etc., among the depressed classes hereafter. Suppress the societies working on these lines. We

will banish depression by expressions and especially by voting. Kumbakonam has led the way. It is something to know that Kumbakonam leads in any matter. Well done, Kumbakonam!

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Mr. C. Jinarajadasa has made and proclaimed two great discoveries at Trivandrum: I. He does not like Varnashrama Dharma upholders: II. God has revealed himself newly in October 1918 as Brother-Man. Believe and be saved.

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Did you read about the flying hospitals? This is the latest in aviation. It perhaps takes the patients sooner to heaven.

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Major W. E. Mc Kschnie writes in the the Statesman: "It (Influenza) is thus a disease of crowded communities, of cities, of buss, railway,] and tram riders; of church, schools, and theatre goers; of stuffy living rooms and bed rooms." But all this means civilisation. Shall we have civilisation with influenza or no-civilisation with no-influenza? Certainly the former.

SCRUTATOR.

The Bhagavad Gita.

With an English Exposition
By K. S. RAMASWAMI SASTRI, B.A., B.L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA II.

(continued.)

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतःपरं ॥ १२ ॥

Never was there a time when I and you and these things were not. Neither shall there be a time when all of us shall cease to be.

NOTES:

1. This is a telling statement of the soul being different from the body and being immortal. The body had a time when it was not, and there will be a time when it will not be. The nature of the soul is quite different.

2. The Lord gives the instance of God for purposes of comparison and shows that the human soul is eternal in the same sense as the Oversoul.

3. The Dwaita and the Vishistadwaita schools of thought rely on this verse as proving the multiplicity of souls and their separateness from God, as God, Arjuna, and the kings are referred to separately. But the context shows that the Lord is teaching here the eternity of the soul and its separateness from the body and not with the relations between the soul and the Oversoul. I shall deal later on with the inter-relatedness of the three schools of thought and state what in my humble opinion, are the real and apparent points of difference between them and show that the present attempts to demonstrate their utter irreconcileableness have a basis of prejudice rather than a basis of reason or fact.

4. Sri Sankaracharya says that the plural is used here to show that the seeming difference is due to difference of bodies. देहभेदानुवृत्त्या बहुवचनं नात्मभेदाभिप्रायेण ।

5. If the verse is to be taken literally so as to justify the affirmation that the souls are separate, can we argue logically and say that the soldiers have no souls because they are omitted in the verse while the leaders are mentioned, and that the Lord is in no sense superior to us as He and the souls are mentioned as being alike? The Lord is dealing with the truth of things beginning from Arjuna's point of view and we find a natural development of ideas throughout the Chapter.

6. Mr. C. M. Padmanabhachariar asks: Why should not the Lord say that all are one and that there is no duality! "Was He deficient in expression, and did He teach dualism when He meant monism and leave Arjuna to twist His words and distil or evolve monism out of them?" The fact is that the Lord did not come into the world to propound this or that school of philosophy but to give us a full, unitive vision of truth. It is only our mental prejudice that incites us to make each stanza sing to the tune of our preconceived views.

7. One argument advanced against the adwaitist position is that if all are one, how could there be teacher, teaching, and pupil? All these exist in the phenomenal plane though not in the noumenon. Does the Adwaitin deny the efficacy of scripture or the grace and omnipotence of the Lord? Indeed he says; ईश्वरानुग्रहादेव पुंसामद्वैतवासना। Only through the *Mahavakyopadesa* by God does Mukti come. Only he affirms that there is a luminous blessed counterpart of the state of deep sleep where all elements of diverseness are merged in *Sachchidananda* just as the followers of the other schools of thought affirm that there is a luminous blessed counterpart of the variegated diverseness of the world of our waking moments, in which death the vanquisher of bodies has no power over the realm of pure souls living in the radiance of the smile of the Eternal Lover and Beloved.

8. In fact many of the arguments and counter-arguments advanced on both sides have a basis of verbal difference and not a difference of thought. Sri Ramanuja asks, if the soul is the image and reflection of the Oversoul, would any one be so foolish to hold speech with his own image for the purpose of teaching? This is straining the conception of the image too far. In the world of phenomena there are elements of likeness and elements of difference between God and the human soul. The likeness is in the possession of चैतन्य The unlikeness is in the infiniteness of love and wisdom in God's case and in the finiteness of love and wisdom in our case, In the case of the image of our body in a mirror, does either the body or the image possess any चैतन्य (consciousness)? Does it follow that because no one will teach an image and no image can benefit by teaching, the Lord cannot teach the human soul and the human soul cannot be taught by Him?

(*To be continued*).

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.
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For 50 copies Rs. 10 only.

"And let the Ape and Tiger dye."

I come in for your congratulations. There is something after all in a name. Imagine me under any other name, and at once I feel small, grow stunted in denotation, become limited. But under the name of Tiger, I may be anything; a beetle or a butterfly, a vegetable or a mineral, a man or a beast. As one who has always loved liberty, I am in entire accord with the eternal fitness of things that has enabled me to-day to take shelter under the ample and accommodating name of Tiger.

No life-history is complete without a reference to the herald's office; and in the case of Royalty it is the one thing essential. I am—in spite of the claim of the fast disappearing race of my beardless cousin of Kathiawar—the Royal Beast par excellence. For all that, I am rather ashamed of owning my present-day relatives. My uncle Grimalkin has turned out a rat-catcher; as for my cousin pussy, she drinks so much milk that she has quite turned all her ancestral blood into the very milk of human kindness. They are good in their way, but still they cannot take rank with me, me of the eldest branch and the direct descent of the noble house of "Crouchinjungle." No doubt my race had spread far and wide in days of yore and I may have to this day cousins of some removes in the other continents of the old and the new worlds. But still it is this land—my old ancestral land—this land only that can form, mature and bring to perfection the original characteristics and traits of my old noble race. And what is a fact—however strange it may seem to be—when my trans oceanic cousins come over here, they deteriorate, showing clearly that this country is made for me and I am made for this country. Any way I am an important personage and it won't do to ignore me. I am quite aware I don't have quite a good odor everywhere. (Some persons are inconveniently slow in the matter of acquired tastes.) I shall presently prove that my rivals have their own claws to grind when they growl against me.

First and foremost against me is the Policeman. By nature, you know, we tigers are not gregarious. We royal ones

never make ourselves too common and familiar; once a year some two or three of us or at most four,—quite a family party—get an airing. On such occasions, for this sin, namely, that we live among civilised humans, we have to allow the guardians of peace to mix with us. And many other unnatural things we have to do that go against our very grain. For instance I never before thought of drinking water when I could get blood. The other day, however, I was paraded through the streets in the hot sun and (you know, light is one of the dearest things we hate), I felt very thirsty; the more so as I was compelled to dance and show off my paces. In fact, in the absence of blood, I almost made up my mind to drink even water. There are kind ones even among the humans; knowing something of the nature of my thirst, one shop-keeper on the roadside handed me a bottle—I thought of blood. But, (would you believe it?) the keeper of peace thought that it was his due and emptied it in his mouth. And yet they say there was a hero at Zutphen—but then that kind man was wounded, dying and *covered with blood*—there lies the point. I had to content myself with a soda—the taste, pah! cannot leave the mouth before I drink the warm blood of three hundred fat goats. Not only are our original tastes perverted under compulsion, but in an underhand manner our very health is undermined.

Another of our patrons was a baker; and I believe he had stored all stale and unsaleable bread for our benefit. I was as hungry as a tiger alone can be hungry, that has seen other animals having their fill. The fellow gave me some bread, which, no sooner did I put in my mouth than I choked and this history might never have been written but for the fact that a thief who came that way, followed by a constable took it from my very teeth. I did not show fight—on the other hand, I felt almost thankful and could have hugged him then and there but for the probable blend of colour, to our mutual disadvantage. Again, without an embrace with a thug, are not we tigers sufficiently blackened and besmirched?

We royal beasts can and do show our gratitude to those that feed us by licking their hands. Nature has however so arranged our tongues that we bleed where we only intend to soften and smoothen. And yet there are people who opine that one tongue is not enough for us? Surely there is no accounting for tastes. (De gustibus non desputandum).

Our habits are nocturnal. So also are those of our rivals. I have already mentioned the thief and the constable. The next was, if anything, worse than either; it was a woman; surely not of the genus house-wife but a veritable virago—large hands able to lift a hogshead of wine, with chest and stomach to match, supported on two pillars of legs whereon the cannon-ball would have rebounded like a rubber ball; nose and eyes and mouth so charming! Every man in the street, at her approach ran away—presumably to dress himself in a finer style the better to attract her. But somehow the lady was absorbed in her own dress and now and again had to look to her adjustments; (one has to be careful with so many admiring eyes around.) I had no fear of her; for she could not drink or eat, lest she should spoil her lips. But as a counter-attraction she did me as much harm as anyone else.

I have heard it said somewhere:—'Oh God, save us from our friends!' As a cub, I thought it was the roar of some ungrateful human. Now I know better. A few tried to become tigers, but not having the courage became drummers. We tigers are a set of musical people; even my uncle the rat-catcher, weak though he is, is famous for this talent. In his range, he is almost superhuman. Can you think that with our ears, they can hear sounds you cannot hear, be they however soft; with a mobility which you humans could not with all your diligence acquire in a generation; with a voice that can call echoes from the hills and forests; do you think, with our strength of throats and our fineness of touch, we cannot appreciate and understand music? You could not be more mistaken in your life. My greatest annoyance proved my friends the drummers; what a sound these empty skins make! It is wonderful. Many a fat bull, too heavy to lift have I killed before my stale-bread days and they fell under my paw with but one groan. But these empty drums! My ears have almost grown deaf with their clamour. Nor this the only discord. Another party came with a number of the Nawab's dancing girls.

I wonder what hair oil they use. It may be useful for strengthening my whiskers and beard. I know one of the girls was just having a promising growth of young robust hair upon her upper lip. (This oil is slippery.) I was thinking of the servile imitations of these humans. One of this party was carrying some sort of 'Musical instrument'; 'Harm-any-one' was the name I think. It had white teeth and black stripes like myself and the first and the last teeth produced only low and deep growls. But after all the teeth were all shaky; is this an improvement?

All things aforesaid may have convinced you that we tigers are a set of respectable creatures. Those that wantonly synchronise their public appearance along with us do so not so much to benefit themselves as to prevent and pervert popular praise from reaching those that deserve the same. All the tigers know this but since evolution began, so many changes have been made, that, instead of fat flocks and fair cows, these tigers have come to think of nothing but clothes. And thereby hangs a 'tale' or by the tail hang the clothes, Adaptibility is the condition of survival; and thanks to science, our tails, though severed from us, still survive!

In its onward path civilization passes from nudity to non-sartorial ornament followed by clothing and super-clothing. And only in so far as art has supplied the appendages, which nature has discarded as superfluous, can civilization be said to have advanced. Can any one blame us poor tigers then, if we go now dancing about for various kinds of cloths? Once a year, we tigers that have justified our existence go to the metropolis for clothing ourselves. We may be foolish in this. How then could you justify those that clothe themselves with extra finery, those that pretend to come only to see us clothed in particular clothes? (I hear some tiger growling that a particularly grisly forebear of his has said all this before.) We tigers respect one another's preserves and I shall leave that track; the jungle is wide enough for all of us!

When things go against our inborn nature, there is a pang. I told you about our nocturnal habits. In marshy lands, overgrown with rank grass or dense forests, wherein the sun would think twice before making up his mind to penetrate, with serpents and crocodiles for our neighbours, and with the eternally silly sheep and timorous deer for our subjects, we used to hold our own in our Royal Homes of Bengal as Head Quarters. But alas! we wanted to imitate the sheep and the cattle in their gregariousness, having forgotten the punishment thereof: the fleece, nay even the skin is taken off our backs and we are given, under lucky circumstances, only clothes to wear! "Better, (I hear you mutter) than the cattle and the sheep!" Yes, but what of our Royal Lineage?

Surely, nature is stronger than clothes! Some cotton, wool or silk! Recently some tigers cultivated the arts of gregarious life and thought their original greatness could be achieved by roaring aloud and in chorus. There were young tigers, old tigers, tigers from the Royal Zoo and tigers from the wilds of unexplored forests, tigers with tails and without, with full teeth, foul teeth, false teeth, and no teeth; in short all kinds of tigers. There were roars but not a bite of flesh or a drop of blood. There were a few sheep and some goats but wisely they were dressed as 'shikaris' to keep the tigers in awe. The tigers said they represented the keepers of the Zoos, the shepherds, the domestic cats and all the lesser members of our tribe, on one stipulation, that no tiger sans-stripes should ever be allowed to come within ear shot of the council chamber. The other members of our family having not yet cultivated gregarious habits (though they would deny this strongly) may wait in the outer court. They are profane. On behalf of these weaker ones I say this; that, unlike poets, we tigers (of the striped variety) are made, not born.—And, that the public may not have any fear of us, we have arranged that a shepherd or keeper of the Zoo should be our leader.

I am hungry and I think so are you too, We tigers, let me assure you, are really a good lot. We are of noble birth. Undaunted, in the hour of danger, quick in our silent motion, with teeth and claws and stomach of steel, we were a noble race. We had taken (and given) many stripes of honours, horizontal, vertical, parallel and inclined, stars, stripes and spots, all to differentiate and unify us. Only, a slave, out of spite, blasted our fair name. I refer to that story about the boy who cried,

'Tiger, Tiger.' The truth of the matter is yet untold. Let me tell you, as my great-grandfather told my father of pious memory, and have done.

"The boy called me again and again. He being only a boy (and we tigers do not much care for them; and we have seen them and see so many of them; now-a-days they are too much in evidence) I did not pay much attention. And, there was no need for my going there. I saw many other shepherds from the neighbourhood running to assist him whatever his need might have been. But on the third day, he cried out, louder than ever; and, strangely enough, nobody came to his help. My royal heart was melted to pity and though I was burning with hunger, I went to his aid. But when I asked him what he wanted of me, the stupid boy could not say anything, but chattered. Finally I learnt that he called me only to make fun of the shepherds. Humour and horse-play, we serious creatures, hate. But after this, I felt instinctively the boy's fate at the hands of the shepherds that had been fooled more than once. My hunger suggested a means of saving the boy and I safely stowed him in."

For a tiger, I have said enough. I am reconciled to stale bread and spoilt soda-water. I have even learnt to stand a sour lemon. But even at the risk of being shot I have appeared before the public to beg for a piece of cloth marked R. B. (Royal Bengal) from the powers that be; for at present I go by the rather common-place name of

M. T. (MOHARRAM TIGER)

Dharma—XIV.

[BY K. G. NATESA SASTRI, Vaidya Visarad]

We shall now turn our attention to the passage given last time. If you admit that the validity of every Pramana is of itself at the outset, how can that validity be afterwards destroyed by another Pramana which comes later. The former as well as the latter Pramanas are both equally valid on account of their *Bodhakatva* which is स्वतः, and hence the former knowledge can rightly destroy the latter which had no existence simultaneously with the first. When once you admit validity to be स्वतः, there can be no destruction of the one by the other". To this the *mimamsaka* replies "नष दोषः" which means "It is not fallacious to hold so" because at the outset the former knowledge has become valid owing to its *Bodhakatva*, and the second knowledge arises *only by suppressing* the former and hence in the result the former becomes contradicted. This is explained by the passage उत्सर्गतः पूर्वस्यापि प्रामाण्यं प्राप्तमेव, अपवादभूतेन तूत्तरेण बाध्यमानं तदप्रमाणं भवति." The next question is "why not the former contradicts the latter?" To this the *mimamsakas* reply—"This cannot be maintained, for that which arises *only by destroying* another is called बाधक and that which is destroyed is "बाध्य." The पूर्वज्ञान or "former knowledge" cannot and does not arise by obstructing the rise of the "*latter knowledge*" for the latter had no existence at all at the time of the birth of the "*former knowledge*". How can it then destroy another which *is not*? On the other hand the "*latter knowledge*" cannot rise without destroying the former, and its *validity* being स्वतः on account of its inherent *Bodhakatva* becomes *Pramana* and also condradicts the former. Say they:—

यद्धि यद्बाधमानमवभासते तत्तस्य बाधकमभिधीयते; न चानागतोत्तरबाधरूपेण पूर्वमव भासते, उत्तरं तु पूर्वज्ञानबाधमन्तरेणानुत्पद्यमानं तस्य बाधकं भवति तश्च स्वत एव प्रमाणमिति न काचिदनवस्था" इति—The "first knowledge" that what we see in front of us is *silver* cannot destroy the knowledge that it is the *mother-of-pearl* for we do not possess at that time the knowledge of the *mother of-pearl* but the second knowledge, which comes to our mind only after the first knowledge,—the knowledge that it is the *mother-of-pearl*—can rightly destroy the knowledge of *silver*. For the second knowledge arises *only by making us understand* that the object in front of us is *not silver* but it *is* the *mother-of-pearl*. We clearly see that the second knowledge is the *Badhaka* or destroyer of the first knowledge. On this the Buddhists ask—"The illustration of the '*mother-of-pearl*' only proves one of the three varieties of *Apramanya* the मिथ्यात्व portion and we do not demur to accept it. But how can *doshajnana* which is the second knowledge destroy the former knowledge. The *dosha jnana* simply makes

us understand that there are faults in the source; It does not thereby say anything about the *validity* or *otherwise* of the former knowledge just as the knowledge of the *mother-of-pearl* did in regard to the knowledge of *silver*. And hence it is idle to maintain that *Apramanya* arises out of faults in the source. This is shown by the passage:—
"ननु नेदं रजतमित्यादिना परेग पूर्वस्य बाधो युक्तो विषयैक्यात्, दोषज्ञानं तु कारणदोषविषयत्वेन पूर्वस्माद्भिन्नविषयम्, कथं तेन पूर्वज्ञानप्रामाण्यताऽपोद्येत" इति.
We have already explained the purport of this passage. The *Mimamsakas* reply thus:—
सत्यमेवम्; तथापि अर्थान् तुल्यतामासाद्य बाधो भवति, दोषाणामयथार्थज्ञानहेतुत्वात् । which means "yes; but in the result the *dosha jnana* ends by destroying the former knowledge, for the faults in the source gives us a false knowledge of the real object. In the example "कापली हि पीतं शङ्खं जानाति" the impression that the conch-shell is yellow arises owing to the jaundiced condition of the eyes; and this *jnana* though at the time seems real, yet when we later on come to know that the eyes are affected with *jaundice* that knowledge makes us understand that yellowness is not the real colour of shell. And thus we see that the *dosha jnana* or the idea that there are faults in the source practically ends in contradicting the previous knowledge: This is explained by the passage:—
"शङ्खे पीतमिदमिति ज्ञाने जाते परश्च ज्ञानकारणदोषेऽवगतेऽर्थात् पीतिमा शङ्खस्य प्रतिक्षिप्तो भवति" इति
The Buddhists next ask whether the second knowledge *invariably* contradicts the former knowledge to which the Mimamsaka replies that it is not. Only when the बाधकज्ञान arises in the second knowledge or any faults are known to be in the source of the first knowledge the second knowledge destroys the former. But if the *Badhaka jnana* of the second knowledge is again contradicted by a third knowledge the first knowledge is not destroyed but is strengthened. And this need not be construed as leading us to infinite absurdity for, all knowledges being *valid* by themselves, the right knowledge generally becomes known in the beginning and the second and third knowledges are mere aids for strengthening the original knowledge as they arise concerning the first. Hence no flaw can be said to arise from our holding that *Pramanya* of every *Pramana* is स्वतः That vigorous champion of *Purvamimamsa*, Kumarila Bhatta sums up the discussion thus.—

"पौरुषेये द्वयं दृष्टं दोषाभावो गुणस्तथा ।
प्रामाण्यं तत्र गुणतो नैव स्यादनवस्थितेः ॥ १ ॥
तस्माद्गुणेभ्यो दोषाणामभावस्तदभावतः ।
अप्रामाण्यद्वयासत्वात्तेनोत्सर्गोऽनपोदितः ॥ २ ॥
तस्माद्दृढं यदुत्पन्नं न विसंवादमृच्छति ।
ज्ञानान्तरेण विज्ञानं तत्प्रमाणं प्रतीयताम् ॥ ३ ॥
चोदनाजनिता बुद्धिः प्रमाणं दोषवर्जितैः ।
कारणैर्जन्यमानत्वाल्लिङ्गाप्तोक्त्यक्षबुद्धिवत् ॥ ४ ॥

Reviews of Books.

"*Ladies' Liberty*" or "மெல்லியலார் சுதந்திரம்." By Conjeeveram VASUDEVA AIYAR, 2-13, Adam Street, Mylapore. Price As. 6—pp. 55.

This little Tamil book is a well-written plea for the ideal of Hindu womanhood. It points out what importance Hindu women have in the home and society,—how they enjoy every legitimate kind of freedom and influence and how it is calculated to promote harmony, happiness, purity, and love. In all ages, Hindu women have preserved the qualities of simplicity, serenity, and sweetness, and have thereby shone forth as the guardian-angels and household-gods of the Hindus. The mother of the Universe herself incarnate as Sita lighted up for our women the path of duty, love, and light which is to lead up to Heaven's throne of grace. Hence our women as well as our society at large have everything to gain by being loyal to that ideal, and everything to lose by unwisely abandoning it. For every man, the fateful hour comes when he has to pass the gate of death, leaving behind all earth's gifts and glories; and only the gains and graces of the spirit can follow him beyond. Our women's Dharma is calculated to help them and us—men, also—in achieving the perfection of the spirit, without losing what is of value here for the gaining of life's true purpose and goal. The auther brings out these points in admirable Tamil in this timely little book, and he is entitled to much credit for bringing his ample knowledge of our ancient literature to bear on his subject in a manner fully worthy of its present importance.

The Week.

We understand that Rai Sahib V. T. Krishnamachariar, Under-Secretary to Government in the Local and Municipal Department. has been placed on special duty to report on the question of the extension of franchise in Municipal areas.

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The news of the death of the Hon'ble Mr. K. R. V. Krishna Rao, Zamindar of Polavaram, will be received with keen regret throughout the Presidency. Mr. Krishna Rao was an enlightened Zamindar, an ardent Congressman, and an earnest public worker. He did excellent work in the local Legislative Council during the last six years and in his death we have lost a public-spirited Indian whose advocacy of the people's grievances, relating especially to land revenue administration, was as able and influential as it was well informed.

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H. E. H. THE NIZAM has granted a *firman* or charter to the Osmania University—about which some little speculation has been rife—which was opened on the 6th October current synchronizing with the 1st Mohorrum, Hegira 1887. The objects of the University are to teach religion, moral, science, philosonhy, natural science, history, medicine, law, agriculture, commercial and other higher scientific subjects, industrial and research work. The outstanding peculiarity of the University—and it is a most healthy sign that H. E. Highness has determined to make a departure which from a national point of view is a very important one—that the entire medium of instruction will be Urdu with English as a compulsory second language. The preference given to English over the Vernaculars has had a distinctly denationalizing tendency in India and it is satisfactory that the Princes and publicists in this country are making some attempt to stem this process by drawing attention to the absolute necessity of Indian communities learning in a thorough manner their mother-tongues. Sir Asutosh Mukerji, in his presidential address at the Mysore University, advanced an eloquent and convincing plea for the preferential study of the Vernaculars.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

SRI NARAYANA GURU AND THE CASTE QUESTION.

Sir,

In your issue of the 5th September 1918 an unfortunate error has crept into your otherwise good "Notes and Comments." The report about the celebration of the birthday of Sri Narayana Guru in the Hindu of 26th August last was a very short one and the sentence referred to stood a little bit ambiguous. What the sentence meant really to convey was that the Chairman of the meeting, Mr. Justice Sadasivier, had an idea of "making all graduates into one caste". This will be clear if the report is read once again. 'New India' of the same date publishes an almost verbatim report of the Chairman's speech. He spoke about a "Caste of Graduates" with reference to a portion of Mr. P. Natarajan's lecture on "The Swami and the Caste Question" in which he narrated the following:—

> Some time after conversation turned on "Caste as a Dharma". Some one mentioned the famous sloka in the Gita where Krishna says
>
> चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।
>
> The swami said that the meaning of this was easy enough: "I have divided mankind into four different kinds on a basis of Guna or temperament and Karma or occupation." If one has no preconceived ideas about caste one can easily find that this statement cannot support the hereditary and peculiar observance found in our own time. To make this clear in his own characteristically humorous way, he asked me if we could not consider all the Deputy Collectors of Madras as one caste, all the Vakils another and so on. He further observed that originally caste had only some such basis. I could not help smiling at this summary disposal of this hair-splitting problem and remarked in despair that the orthodox community would not interpret the sloka in that fashion. On this he suddenly turned to me and asked if Mohommedans and Christians would accept the Gita? He thus held the mirror to my own foolishness and slavery of spirit so characteristic of many a down-trodden Indian who have no faith in themselves but whose attention is fixed on others.

The Chairman of the meeting also added that he soon found the thing was impracticable. The Swami also meant it only as an argument and we wont be justified in saying that he is thinking of an endeavour to make all graduates into one caste, as was averred in the issue of the date mentioned.

As a reply to Scrutator's parenthetical query in the same issue I may be permitted to add that it was the Swami's numerous disciples and admirers that called and even now call him "Sri Narayana Guru" and that very deservedly.

Madras P. GANGADHARAN.

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